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T H E
P R O M I S E
O F T H E
H U N D R E D - F O L D ,
M A T T H . Ch. xix. Ver. 29.
E X P L A I N E D ;
I N A
L E T T E R

F R O M A

Foreign Divine to a Divine in *England*.

Translated from the

Bibliothèque Raisonnée

O F

JULY, AUGUST, and SEPTEMBER, 1748.

L O N D O N : *A*

Printed for R. Baldwin, jun. at the *Rose* in
Pater-noster-Row. 1749.

[Price Six-pence.]

12/31

PROMISE

HUSBANDS

MATTHEW

THE

LETTER



OF
THE

LONDON

Printed for A. Bellamy, and at the Book
Shop, No. 17, Strand.

Price Sixpence

THE
P R O M I S E
OF THE
HUNDRED-FOLD.

S I R,

YOU are pleased to ask me the Meaning of the Hundred-fold, with the assured Hope of which *Jesus Christ* animates his Disciples, as a Compensation for the Losses and Sufferings which their Profession of the Gospel should draw upon them. This Promise must be allowed to include at first something dark and surprizing: *Whosoever, says the Saviour, shall forsake Houses, or Brothers, or Sisters, or Father, or Mother, or Wife, or Children, or Lands for my Name's Sake, shall receive a Hundred-fold, and also inherit Eternal Life.*

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This

This Promise is related not only in *St Matthew*; two other Evangelists have it also. It has strangely perplexed all the Expositors to explain it, so as not one has hit upon such a Meaning of it, as indubitably evidences the Accomplishment thereof.

The Promise of eternal Life, or a Compensation in Heaven, is unexceptionably clear. If *Jesus Christ* had in this Respect said, that they who shall have forsaken all to follow Him, shall receive not only the Hundred-fold, but the Thousand-fold of their Losses, still enough had not been said, the Difference being above all Expression, as being infinite. The Rub then does not lie here, but *St Mark* and *St Luke* explicitly denote, that this Compensation is to be enjoyed in this earthly Life, even now, in this present Age, says *St Mark*, and *St Luke*, in this Time.

The Manner of *St Mark's* relating the Words of *Jesus Christ* intimates to us, that this Compensation was to be not only in this Life, but even in the Heat of Persecution;

tion; he adds, *amidst Persecutions*, a Circumstance which renders the Explication of this Promise still more difficult.

Some Interpreters, to get over it, have been for making a small Alteration in the Translation of these last Words, and instead of *with Persecutions*, as the Original has it, would substitute *after Persecution*, i. e. when the Persecution shall cease. This rich Requital, may, indeed, be more rationally looked for in quiet, placid, and propitious Times, but the Genius of the Greek Tongue, as is well known to all Grecians, will not admit of altering the Version without altering the Text itself. But if it is continued as just, how can it be said, that Persons who have forsaken every Thing for the Gospel, shall meet with a hundred-fold Requital of all their Losses, in the Midst of a destructive Persecution.

M. Le Clerc, after trying to alter the Version a little, and informing us in a Note, that House, Lands, and other Goods of which a Person has been spoiled, are to be recovered only after a Persecution, when

Order

Order and Justice take place, concludes, that if the Text must stand unchanged, the only Way left is to interpret it not literally, but of a spiritual Retaliation.

And this is the Way which the Majority of Interpreters have taken. As the Temper of the Gospel does not entertain Christians with Hopes of the Enjoyment of Time and Sense, it has been thought best to give these Passages a Turn more suitable to the Christian Religion, whose main Bent is to detach our Inclinations from terrene Objects. The Motive which chiefly led them into this Explication, was, the supposed Impossibility of proving the fulfilling of the Promise, unless this Hundred-fold were spiritually understood of those invaluable Graces, which God liberally imparts to those who are under voluntary Pressures for Religion's Sake.

On these Principles is founded the Explication which commonly obtains with us, which is, that if God does not re-instate us in the same Possessions and Affluence from which we were driven by Persecution,

tion, yet does he bountifully requite us not only to an Equivalency but far beyond it, by Effusions of spiritual Gifts and Joys, which in the Estimation of true Piety, amount to an Hundred-fold.

Here is *M. Le Clerc's* Note upon the nineteenth Chapter of *St Matthew*. "He
 " shall receive an Hundred-fold, that is to
 " say, a great deal more than he had lost.
 " By this must be meant Tranquillity of
 " Mind, a Joy of knowing one's self to
 " be in the right Way, the Pleasure of
 " being grounded in the Truth, together
 " with the Hope of everlasting Salvation."

The *Berlin* Translators, who are justly ranked among the best Criticks, likewise understand this Promise to express, not temporal Goods, but spiritual Excellencies. All the Protestant Glossers whom I have searched, are unanimous on this Point. *Erasmus*, whose Paraphrase I was willing to consult, confines it absolutely to spiritual Goods, abstracted from all worldly Endowments and Advantages. In my tracing it up higher, I found that *Beda* is one
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of the first who has stamped some Meaning upon this Promise. It must be allowed, Sir, that this spiritual Interpretation might be admitted as authentick, as the Promise is couched in *St Matthew* and *St Luke*. The former promises a Hundred-fold, and the latter says, that they shall receive more than they have forsaken, but do not at all specify the Nature of the Goods which their Recompense shall consist of.

But if we cast an Eye on *St Mark's* Expression, this Interpretation will not be easily digested. This Evangelist shows, that our Saviour in this Promise to his Apostles, makes use of such a Repetition of Terms, as will not allow us by any Means to construe it of an Equivalent in spiritual Privileges. *And Jesus answered and said, Verily I say unto you, there is no Man that hath left House, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for my Sake and the Gospel's, but he shall receive an Hundred-fold, now in this Time; Houses, and Brethren, and Sisters, and Mothers, and Children, and Lands,*
with

with Persecutions. Christ Jesus here means, that whosoever shall forsake temporal Goods, shall meet with an Equivalent, and more, in temporal Goods. The Thing speaks of itself, else why repeat the same Particulars; did he only mean to signify, that in such distressful Cases, the Loss of worldly Possessions should be amply made up to us in Cælestial Gratifications: The Saviour's Expressions include no such Meaning. He assures us, that whosoever shall have forsaken his House, shall receive a Hundred-fold in Houses; that whosoever shall forsake his Lands, shall receive a Hundred-fold in Lands; and whosoever shall have forsaken Relations, shall meet with a Hundred-fold in Relations. Here's not the least Ambiguity, all is *lucē meridiana clarius*.

Now then, what I conceive to be the just Meaning of the Promise is this: The Apostles having forsaken their All to follow *Jesus Christ*, some Fears would naturally trouble them, of wanting the Necessaries of Life; an utter Destitution of

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all

all things stared them in the Face. Their compassionate Saviour, in order to chear them under such Depressions, and comfort them for having forsaken their Houses, assures them, that they shall find a hundred others to give them a kind Reception. And as a further Comfort, for some Fields or Lands which possibly they might have forsaken, he promises them a Hundred-fold more in Return; meaning, that Bread, and the other Competencies of Life should never fail them. There is no Need of observing, to a Person of your Perspicacity, that not the Property of the Lands is there intended, but only the Product thereof. *Jesus Christ* adds, that for a Father or Mother whom they shall have forsaken, they shall meet with a Hundred Persons warmly disposed to afford them the most needful and endearing Marks, that they have all the Tenderneſs of a Father and Mother for them. Some Sisters or Brothers which they may likewise have forsaken in their several Countries, shall be supplied to them by a Hundred
Persons,

Persons, who shall love them with the same officious Kindness, as if united by Blood.

So that the Saviour encourages his Apostles, that if they have forsaken their Country and little Stock on his Account, not in the least to fear that they shall wander as Outcasts without Shelter or Sustenance. He foretels them that all the Believers Houses will be open to entertain them, and that great Numbers of charitable Christians would receive them with open Arms, and manifest as cordial a Concern for them as the most affectionate Parents.

The History of the Apostles helps us to elucidate this Promise. St *Paul*, in his Epistle to the *Galatians*, gives them this Commendation, that amidst the Persecutions with which he was beset on all Sides, they had received him not only as a Brother, but even as an Angel of God, nay, what is infinitely more, as they would have received *Jesus Christ* himself. *I bear you record*, adds he, *that if it had*

been possible, ye would have plucked out your own Eyes, and have given them to me.

The same Apostle, besides, says to the *Corinthians*, *That having nothing, he possessed all Things.* How could St Paul account himself rich? because, as St *Chrysostom* solves the Matter, all the Houses of the Faithful were open to him, and he was liberally entertained every where. He might say, that what others possessed belonged to him, as he had an unlimited Use of it.

I presume, Sir, that now this Promise of *Jesus Christ* appears to you cleared from it's seeming Obscurity. Be pleased to call to Mind the Occasion of it. *Peter* had left his Boat and Nets. *James* and *John* had forsaken their Father. *Matthew* had quitted his Employment. They had all abdicated their All, and given over their lucrative Industry to follow the Saviour. Such was their Situation when *Peter*, in the Name of them all, asks what Compensation they might expect from him? *Jesus Christ*, after promising them the most honourable

honourable Seats in his Kingdom, assures them that even in the Midst of Persecution they shall receive the Hundred-fold of all they had forsaken on his Account; that is, as I have been explaining it, that in lieu of the kind Offices and Helps which they might hope for from a Father or Mother, from Brothers or Sisters, they should meet with whole Societies of Believers, heaping Comforts on them, and assisting and relieving them better than their own Families could have done.

This Passage of the Gospel throws some Light on the Promise which *Jesus Christ* also makes in his Sermon on the Mount. Having alledged several Reasons in Opposition to the Diffidence and Apprehensions to which his Audience might be liable, concerning the Means of their Subsistence, in the Conclusion he tells them, *Seek ye first the Kingdom of God and the Righteousness thereof, and all these things shall be added unto you.* Matth. vi. 33. Here a Question offers itself, whether God always bestows the Necessaries of Life on those who have
their

their Salvation at Heart, who hunger and thirst after Instruction, and who make Religion the close Business of their whole Lives. Are not very pious Persons too frequently extremely poor?

To cut this *Gordian* Knot at once, it suffices to say, that the Apostles alone were properly concerned in this Promise, and that to them it has been abundantly made good. As the Apostleship required the whole Man, and that their Assiduity in it, would disable them from subsisting by their own Labour; *Jesus Christ*, to buoy them up against the Fears of perishing miserably by Penury, promises them that God will provide for their Subsistence, and raise up benevolent Persons who should rejoice to supply them with every Necessary and Comfort.

Though this Promise may relate immediately to the Apostles, yet am I not for limiting it, no more than that of the Hundred-fold, to the Apostles alone. The Manner in which this latter is couched, exhibits the same chearful Hopes of such Benefits

Benefits to all the Faithful, who at any Time shall be harrassed with Persecution. *Jesus Christ* promises to one and all, that whosoever shall forsake his Family for the Sake of the Gospel, shall certainly find a much larger Family, and not less affectionate, even cherishing them with a Cordiality and Care beyond what is usual among the nearest Relations. He assures them that should they be forced to quit Substance, Brethren, and Country, they should elsewhere find Christians who would be Substance, Brethren, and Country, to them.

It is sufficiently plain, Sir, that this Promise of *Jesus Christ*, supposes the Christian Religion to have already gained Ground considerably ; for it could be but imperfectly fulfilled, till those happy Times, when all the Places to which the Apostles came, and the Faithful who were persecuted at Home fled for Refuge, should abound with wealthy Christians.

The Veracity of this reviving Promise is ratified by the Practice of the Primitive Times of Christianity, when the Faithful
were

were but one Heart and one Soul, and their Goods were in common amongst them, as we are informed more than once in the *Acts of the Apostles*.

The Pagan Writers themselves have not omitted this just Commendation of the Christians, that they were most diffusively charitable towards those of their own Religion, and that their Charity scarce knew any Bounds towards any who were persecuted. What *Lucian* says on this Head, in one of his Dialogues, is not unknown among the Learned. He is speaking of a Man who had gone over to the Christians, and afterwards was thrown into Prison as a Ringleader of a Sect. It is scarce credible, how ardent the Christians were in their Love towards this Prisoner, accounting him a Confessor of *Jesus Christ*, they brought him all Kinds of Refreshments. Such was their Concern for him, that they looked on his private Sufferings as a general Calamity. This Author adds, “ It is beyond
“ Imagination, to what Excesses the Chri-
“ stians carry their Profusion on these Oc-
“ casions.

“ cations. They esteem each other in-
 “ discriminately as Brethren, and all Goods
 “ are in common amongst them †.” So
 that it is this exuberant Charity and Hos-
 pitality of the Primitive Christians, which
 are the Key and Solution of this Promise
 of *Jesus Christ*. It has been a Surprize of
 a long standing with me, that an Eluci-
 dation so plain and natural, should have
 escaped the Attention of all the Expositors
 which have ever come into my Hands.
 On this Account, I had it inserted in the
Bibliothèque Germanique about fifteen or
 sixteen Years ago. At length I have had
 the Pleasure of seeing this Interpretation
 adopted by M. *Drieberge*, a Remonstrant
 Professor of Divinity in Holland. I acci-
 dentally met with a Dissertation of his upon
 the Benefits of the New Covenant, where-
 in he explains this Passage, the Readiness
 and Liberality of the first Christians to re-
 lieve the Apostles in all their Necessities.
 Here follows his Illustration of these Words

† In the *Philopatris*, which if not *Lucian's*, is of some
 antient Author.

of *Jesus Christ*, that *they shall receive an Hundred-fold with Persecutions.*

“ This Promise, says he, concerns only the
 “ Apostles, or those who, like them, had
 “ forsaken every Thing in Adherence to
 “ the Doctrine of *Jesus Christ*. Those who
 “ were to promulgate the Gospel, had not
 “ only quitted their Substance, but also re-
 “ linquished their Relations, that they
 “ might wholly attend to the Commission
 “ with which the Saviour had invested
 “ them ; but they were recompensed with
 “ an ample Equivalent for all their Losses.
 “ The new Christians whom they had con-
 “ verted to *Christ*, proved Brothers and Chil-
 “ dren to them, rendering them all the kind
 “ Offices which could be expected from
 “ natural Relations. This new Parentage
 “ being a Hundred-fold more numerous
 “ than that from which they had alienated
 “ themselves, could consequently be more
 “ helpful in any Exigency. So that *Je-*
 “ *sus* might assure them, without the least
 “ Exaggeration, that for one Relation whom
 “ they

“ they had quitted, God would raise them
 “ up a hundred such.”

There is only one slight Particular in this Promise of the Saviour, which does not appear to me in the same Light as to that very learned Man. He is of Opinion, that in saying that they shall *receive the Hundred-fold with Persecutions*, it is to forewarn them, that the Refreshments and Solaces which they shall meet with from sympathizing Christians, may not lull them into soothing Hopes that their Persecutors will relent, but Steel themselves to endure the sharpest Effects of their Enemies Rage; as if he had said, “ Tho’ I give you certain
 “ Hopes of Relief and Comfort from those
 “ whom you shall convert to my Doctrine,
 “ yet are you not to expect an Interval of
 “ Tranquillity, for Persecution will hold
 “ on it’s Way.” But this seems to me a little wide of the Mark, and that *Jesus Christ’s* Meaning more properly admits of this Turn: In spite of the Persecutions of your Enemies, who strive to drive you to a miserable Death, you shall want nothing;

you shall find Plenty in all your Streights; all the utmost Rage of Persecution shall not deprive you of a comfortable Shelter and Refreshments. My Reason for thus inverting the Proposition, is, that *Jesus Christ's* only View here is evidently to cheer and comfort his Apostles; so that Persecution is only incidentally mentioned in his Discourse, and in no wise to be construed as a Threatening. This had been often foretold, on other Occasions, by the Saviour. After all, M. Drieberge and I agree in the Main of the Explication. We are not to stand upon so small a Difference. Nor must I here conceal, that the *Berlin* Translators are on his Side, as their Note on these Words, *with Persecutions*, runs thus: “ *Jesus Christ*,
 “ say they, very wisely added this Clause, as a
 “ Caveat against indulging any Hopes from
 “ this Promise, of a temporal Quiet and
 “ Prosperity. Can you forbear smiling at
 “ the Acuteness of the Monks of the *Romish*
 “ Church, in applying the Promise of the
 “ Hundred-fold peculiarly to themselves.
 “ They have made a Vow of Poverty, say
 “ they

“ they, pursuant to the Injunction which
 “ our Saviour gives in this same Chapter to
 “ the young Man who came to consult him
 “ about the Means of compassing his Salva-
 “ tion. *Jesus* tells him to sell all that he
 “ has, to follow him. Now 'tis upon this
 “ Occasion that the Saviour promises his
 “ Disciples that they shall receive the Hun-
 “ dred-fold of what they had left. This is
 “ our very Case, say these Recluses. In-
 “ stead of our Father's single House, which
 “ in Deference to our Master's Precepts we
 “ have forsaken, we find a hundred Houses,
 “ that is, a Hundred Convents of our Order,
 “ in all which we meet with kind Enter-
 “ tainment when we are obliged to be upon
 “ a Journey. We find in them a Hundred
 “ Fathers and Brothers, ay and more, all
 “ ready to refresh us, and bestow on us
 “ whatever is necessary to our Being.”

You see, Sir, how exactly every Thing
 tallies hitherto, so as almost to tempt one
 to fancy, that *Christ* had them in his Eye,
 when he declared the Promise. But now
 come a few small Diffonances, which un-
 luckily

luckily invalidate this arch Appropriation. It has been shewn above, that *Jesus Christ* told his Disciples, that they should find all these Reliefs in the Midst of Persecutions. This is not at all the Monks Case. They forsake their Substance and Relations voluntarily, and in the Halcyon Days of the Church's Rest.

Here's another Dissonance. The Saviour expressly specifies a Wife, among the Relations which shall have been forsaken. Now this is a Renunciation quite foreign to the Regulars. Such a one married would bear a *rara Avis* indeed. Father *Hardouin* however has bestirred himself to ward off the Stroke and labours to make us believe, that Wife is an erroneous Interpolation in the Original. " Let it be observed, says he, that St *Mark* " in the Vulgate," (which this Jesuit will have to be the Original from which the Greek was afterwards planned) " is quite " silent as to a Wife; and the Greek itself, " in the Repetition of the Relations, makes " no Mention of a Wife; now these are " such Proofs as strike all Alteration dumb, " and

“ and evince, that the Wife ought not to
 “ be there, but is a mere *lapsus Styli*.

It is answered, that his reasoning is not conclusive, there being other Articles omitted in the same Manner, which yet are a substantial Part in the Text. The chief Parent, and he whose Place was most requisite to be supplied for the Relief of the out-cast Disciples, is incontestibly a Father. Yet is he, this important Parent, also mentioned but once in *St Mark*; he is not to be found in the Recapitulation of the Parents which are to be found again after having renounced them.

This Instance won't make the Jesuit let go his Hold, the Wife must be expunged out of *St Mark's* Text. “ There is a particular Reason, replies he, for the Father's
 “ being omitted in the Repetition of the
 “ Relations in that Evangelist; 'tis because
 “ of the Prohibition which *Jesus Christ* had
 “ given to his Apostles, to call no Man on
 “ Earth their Father.” Now, Sir, I defy you, with all the Sagacity you are Master of, to point out any Consequence of such Reasoning,

Reasoning, but what will surprize you as it did me. Is that the Person who has, and methinks not very judiciously, reminded us of *Jesus Christ* forbidding his Apostles to call any one on Earth Father, except their natural Father, happens to be of that very Order who have arrogated to themselves the superb Appellation of *My Reverend Father*. But to dissipate at once all Father *Harduin's* minute Querks, be pleased to observe, that St *Luke*, in his Gospel, expressly mentions the Wife, and that the Vulgate and the Greek both agree in this Point. It is also well known, what malicious, but witless, Jeers, the Emperor *Julian* has cast on the Christians about this Article of the Wife, a home Proof that it was mentioned in his Copies.

Most of the *Roman* Catholick Expositors have attributed a literal Meaning to this Promise, and very nearly the same as mine, nor have they thought it worth while to appropriate it to the Monastick Life, unless those who were actually listed in some Religious Order. I own myself not a little
surprized

surprized, that our Commentators have viewed it in a different Light. Could it be by a Party Spirit, or for more effectually combating the Monks, applying it to themselves? I would not suspect them of it. Some other Reason may have swayed them to declare for a spiritual Interpretation. Some Objections which have been made against the literal Interpretation of this Promise, have, it is like, with-held their Assent. They are worth examining before I conclude.

The Hundred-fold promised to the Apostles, if literally understood, supposes them to have been in no want of any Thing, during the whole Course of their Ministry. But, it is said, they tell you it was quite otherwise with them. How affecting especially is St *Paul's* Description of his Sufferings in one of his Epistles to the *Corinthians*, where he says that *three Times he suffered Shipwreck, that he was in Perils by Waters, in Perils in the Sea, in Perils in the Wilderness, and even in the City* *.

* 2 Cor. xi. 25.

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Besides

Besides the Fatigues of his long Missions, he formally declares that he had suffered *Hunger, and Thirst, and Nakedness* *. Are not these Distresses a flat Contradiction to the literal Meaning of the Hundred-fold Promise? But you perceive, Sir, that this Objection arises from a Mistake. Who does not know that the Life of an Apostle must of course be hardy and laborious, that Troubles, Fatigues, and Distresses, are it's inseparable Appurtenances; besides, the first Preachers of the Gospel had many Obstacles and Presures to grapple with; so that it is not Matter of Surprize to hear *St Paul* set forth all his various Sufferings. The main Difficulty turns upon the Hunger, Thirst, Cold, and Nakedness, which, he says, he suffered. But what occasioned them? His Apostolick Travels. As *St Paul* in the Propagation of the Gospel visited many Countries, he must of consequence often meet with hard Fare, and some Times none at all. He might fall into the Hands of Robbers, as it appears he really did, by his own

* 1 Cor. iv. 11.

Account:

Account. This Disaster might have left him quite destitute for some Time, and hence follow Hunger, Nakedness, and Cold. It was not for want of Good-will and Hospitality in the first Christians, that he laboured under such Sufferings, but they were all the Consequences of his active Apostleship.

This Point will be more clearly understood by a Similitude. A Nobleman sends a Domestick to some foreign Country with an important Commission, he provides him with good Letters of Recommendation; but this Agent unfortunately meets with very bad Weather in his Journey, he cannot reach in due Time the several Stages for the Conveniency of Travellers; he may be hurt by a Fall, or be robbed. Less than such a Concourse of Misfortunes would compose a doleful Narrative of his Expedition. But what he suffered on the Road is no Disparagement to the Letters of Recommendation, which all these Disappointments have not hindered from standing him in very good Stead. How easily is this ap-

plied to the Apostles, who, amidst the Hardships to which they were exposed in their Missions, never failed of a comfortable Reception among the Christians where-soever they came.

I shall only glance upon another Difficulty which may be started from what *St Paul* says some where in his Epistles, that he *laboured working with his own Hands*, that he maintained himself by Tent-making *. But he himself informs us, it was more his own Choice than any Necessity. A scrupulous Generosity to avoid being chargeable, had put him upon it, for the Credit of the Gospel †. There might have been a Difference in the Apostle's Reception, as they staid at so many different Places; they were possibly more liberally refreshed and supplied at some than at others. But this Difference in their Entertainment is to be rather imputed to a Disparity in the Circumstances of these new Converts, than in their Cordiality towards such deserving Guests. So that when

* 1 Cor. iv. 12. Acts xviii.

† 1 Cor. ix. 12.

St Paul labours, working with his own Hands, he is amongst such whom he avoids being burdensome to, on Account of their own Penury.

You see, Sir, how easily these Difficulties are solved; yet, to repeat my Observation, I make no doubt but they have been a Stumbling-Block to our Protestant Expositors, and wrought on them to spiritualize the entire Passage. I cannot admit such hard Thoughts of them, that they rejected the literal Meaning out of a controversial Spirit, and to obviate the Monks Abuse of the Promise, as if by it Jesus Christ intimated the Hospitality shewn in Convents to any Religious of their Order, who come thither from other Parts; to show that we are not of a wrangling Humour, but rather facile and condescending; I am for letting the Recluses quietly hug themselves to their Hearts Content, in the Application of the promised Hundred-fold, provided it be accounted only an Accommodation to the Monastick Life.

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We likewise, by Virtue of such a Concession, are warranted to apply the Promise of the Hundred-fold to many Refugees, whom the perfidious Repeal of the Edict of *Nantes* has drove out of *France*. This Promise appears to have a full Accomplishment towards a considerable Number of them, both Ministers and Laicks, who have been received with all the Kindness of Brethren in those Countries, which they had made their Azylum, and who in a few Years have seen themselves in more affluent Circumstances, than if they had forsaken the Truth for a quiet Life at Home. This Promise of a Requital may very properly be applied to those industrious Artificers, or those able Traders, who have rose to be wealthy Men in those Places, where they first came as destitute Refugees. Some have been immense Gainers beyond whatever they lost, in forsaking their Substance and native Country. This Application would be the more plausible, as these People were actually under Persecution, the very Circumstance to which
the

the Promise is made, and which, as has been shewed, the Monks cannot plead to entitle them to be those staunch Disciples for whom the Promise was intended. After all, this Application of it to the Refugees must be allowed to be only an ingenious Accommodation. The Reason is apparent, as those fortunate Refugees, who have attained to a distinguished Prosperity in the Places of their Refuge, are not the Majority, whereas the Promise of Jesus Christ is general. I was upon folding up my Letter, when it came into my Mind to consult Mr *Butini's* Paraphrase, touching the Passage in Debate. This Author must be no Stranger to you, he was a Minister of our Town, and died in the Prime of Life about forty Years since. He had a rich Genius, some Sermons of his which were published after his Death, are highly valued. Another posthumous Work of his, and of equal Esteem, is his *Life of Christ*, in *Quarto*, printed at *Geneva* in 1710. It is properly a paraphrastical Harmony of the Four Gospels. I was agreeably surprized to

to see the Hundred-fold Promise taken in a literal Sense by a Protestant Expositor. He paraphrases upon it thus: "As for those, says Jesus Christ, who shall have forsaken either Houses, or Brothers, or Father or Mother, or Sisters, or Wife, or Children, or Lands, or any Kind of Effects, rather than depart from the true Profession of my Gospel; Providence will provide for their Maintenance, even in the Height of Persecution. Wheresoever they fly for Refuge they shall be embraced. Every one will be as heartily disposed to relieve them and promote their well-being, and in all Respects as tender of them as many near Relations. Instead of a small Family which they may have forefaken, populous Towns shall be as it were a Family to them, &c."

This Quotation sufficiently shows that the Author has clearly seen into the true Meaning of this Promise,

I am, &c.

F I N I S.

